

friendship

YEAR 90, ISSUE 1

MARCH, 2001

A Special Message from Bishop John Chien

Lent is a season for us to meditate and reorient ourselves to the will of God, and especially to look at temptations in our daily life seriously. Temptation is a reality. Therefore, the collect for the 1st Sunday in Lent corporately states that we beseech God to "make speed to help thy servants who are assaulted by manifold temptations". The Lord's Prayer is also pertinent as it says, "lead us not into temptation, but deliver us from evil".

This is my last greeting to you as the 4th Bishop of Taiwan since, with the agreement of our Standing Committee, I have already made up my mind to step down by the end of June 2001. Of course, I will have to make it official by tendering my resignation to the Presiding Bishop and getting confirmation from the House of Bishops. By then, I will have served this Diocese as Bishop for 13 years and three months; the longest term in this position in the history of our Diocese. It has been a long journey in the faith, for this is by nature a mission impossible if it is undertaken without God's Grace. As the actual date of my resignation was set, I realized a strong feeling of being liberated and set free from all the burdens which I have carried for so long. I also felt how much I had been blessed to be able to be released from all the duties I had been assigned. Since there is no set term for this office, I had to make the decision as to when it was best to leave. Yet, to resign from the office of bishop doesn't mean that I will have nothing further to do with Church Mission.

Grace and I will move back to where I am from; to an old house, built 80 years ago, where I was born. My father and mother were expecting me to rebuild it. It was damaged thanks to the earthquake. We are now reconstructing it and it will be completed by May. Then we can start our move back to the countryside. We are anxious to go home because we have already spent 25 years in Taipei, which is crowded and noisy and has bad weather in winter. We are looking forward to enjoying quietness, more space and green. Ten or twenty years ago, our area was

totally agricultural and no one there ever expected anything significant to happen to change that. But now there are two universities, a gigantic, modern, recently constructed Buddhist hospital, and a second big hospital being built by Taiwan University Medical College. In addition, there are two freeways that pass through our area, making it convenient for us to go anywhere. Grace and I will put the small chapel in our new house to good use as we say our daily offices, following in the footsteps of my father who passed away six years ago.

This is a good occasion for me to give credit to those who have supported me, who have loved me, as team workers in God's Kingdom, for the past 13 years. First of all, I have to give thanks to the Almighty God for giving me such honor and such a precious opportunity to serve Him. I want to give my thanks to Ed Browning, the last Presiding Bishop, and Frank Griswold, the present one, as well as to my brother Bishops of the House and CCEA for their loving fellowship and friendship. I also want to thank Pat Mauney and Jane Butterfield of the Anglican and Global Relations Office at the Episcopal Church Center for their assistance. I must give my special thanks to Grace, my dear wife, for her unceasing support and encouragement in going through the many ups and downs of being a bishop. And thanks, of course, to my dear college and lay readers for their support and for working together closely for the Kingdom of God. Last, and certainly not the least, I give my thanks to the Diocesan staff.

May God bless you all.

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The Bishop Coadjutor's Message

"Almighty God, I thank you for giving me such a great opportunity to be exposed to a tremendous series of teachings and learnings..." Such were my thoughts as I sat on my flight home to Taiwan, reflecting on God's goodness.

I realized that not every new Bishop could have such opportunity; six weeks of training and learning from more than 38 experienced Bishops, as well as how to become a good church leader from professors at General Seminary and our Presiding Bishop.

I had the opportunity to visit many Dioceses, to understand how each Diocese works, and to examine their mission statements. I enjoyed great hospitality especially from Bishop

Waynick and Bishop Shahan's family. I

had the joy of sharing my personal testimony, the history of the Diocese of Taiwan, our mission statement and our ministry goal.

Although we experienced several different cultures and weather, both Lily and I truly enjoyed attending the Province 8 and 5 Bishops Meeting, and visitations to the Dioceses of Indiana, Arizona, California and Philadelphia.

I am a person who loves gardening, so I told them that our Diocese is like a beauti-

ful flower that was planted in the unfertile ground by the Episcopal Church of the United States in 1954.

It is only through the obedience and faithfulness of His servants that Taiwan has flourished into a beautiful flower garden. Though we are like only a tiny flower, we have still been able to experience our Father's love. We also realize that God expects us to grow and to witness for Him in the 21st century. In order to achieve this great commission we need to strengthen

our spiritual life and grow deeper in Him.

It is only when each of us begins as a good soldier of Christ, willing to fight Satan and evil in our life, that the Kingdom of God will continue to grow in our Diocese.

When each parish remains faithful to her calling,

our Diocese will grow. Please pray for us.

Finally, I want to thank Bishop Chien and Bishop Clayton Matthews for making the arrangements for this trip, and each of you for praying for us.

Please continue to pray for us. It is through each of your prayers that I have come to realize that, *"The Lord will keep you from all harm, he will watch over your life. The Lord will watch over your coming and going both now and forevermore."*

Psalm 121:7,8



Taiwan's Bishop Coadjutor David Lai with his fellow bishops at the national church's training session for new bishops.

Leo W. B. Tzeng

a seminary student in the Diocese of Taiwan

For the first ten years of my life, I grew up in Tou Fen, a small village in Miao Li county in central Taiwan. I am the oldest of three children; I have a younger brother and a younger sister. My father is a civil servant and my mother is a housekeeper. None of them are Christians. When I was ten years old my family moved to Taipei, and when I was fifteen I started at St. John's and St. Mary's Institute of Technology (SJSMIT), a school of the Taiwan Episcopal Church.

During my first year in SJSMIT, two students from SJSMIT Advent Church came to our dormitory to invite us to join the student friendship group. This was the first time that I had come in touch with the Christian Faith. At the church, I became involved with many church activities and these helped my faith to grow.

One night during my second year at SJSMIT, I talked with Lily Chang (at that time she was an advisor of the student friendship group, now she has become a deacon in the Diocese of Taiwan) about a serious problem facing the Taiwan Episcopal Church; that of a severe shortage of clergy. Many priests are nearing retirement, and the church desperately needs young people to be ordained, to do the work of God here in Taiwan.

When I was 18, in my third year at

SJSMIT, I was baptized as a Christian. In my fourth year, the Rev. Samuel Lin, Chaplain of SJSMIT (he is now Dean of the Cathedral in Taipei), gathered together about 20 of us young people to talk about

the vocation of a priest. After this meeting, I found I was constantly thinking about what God's vocation for me might be; maybe I could be a servant of God to serve His family. In the months before graduation we had many such gatherings for those of us who were thinking about giving their lives to God in this way.

After graduation, I had to do my military service for two years in Matzu, an island very near the Chinese mainland. During my time in the army, I lived with many kinds of people, and became good friends with them, but all of them were non-Christians. I knew deep down that every one of them needed to hear the good news of salvation.

When I left the army, I went back to SJSMIT, still thinking about my call, and I helped students to study the Christian faith. A year later, I enrolled at seminary school to prepare myself to be a priest. I graduated from seminary school last year. This year in now my second year in research school. After one and a half or two more years I hope to be ordained a deacon in the Taiwan Episcopal Church.



*From time to time
Friendship
Magazine
presents
profiles
of some of those
who live out their lives
and their faith
within the
Episcopal Diocese
of Taiwan.*

*Catherine Lee prepared this profile of Leo Tzeng,
a seminarian currently serving an internship at
St. James Church, Taichung*

Taiwan Diocese Annual Clergy Retreat

by the Rev. Lily Chang

On a loving shinning day in February, the clergy and spouses from around Taiwan's Episcopal Diocese came to Manresa House of the Society of Jesus in Changhua, located in the middle of the western part of Taiwan. There was held the first three day Diocesan Clergy Retreat of this new century.

It began when Rev. Elizabeth Wei led the Evening Prayer on Feb. 19th. After supper Bishop John Chien welcomed all who came to join in the Clergy Retreat, especially the first-time attendees: Rev. Dr. Graham Witcher and his wife, Ms. Witcher, and two new Deacons, Rev. Enoch Lee and Rev. Lily Chang. Rev. Witcher, who recently retired from New Westminster Diocese in Canada, now is an English Chaplain at the Church of Good Shepherd, Taipei. Bishop John Chien specially invited him to this Retreat to give some lectures in Pastoral Theology.

Usually the Diocesan Clergy Retreat includes two parts. One is a Diocesan business session. The other is a lecture. The business session in this Retreat included Bishop-Coadjutor David Lai who just came back from the U.S.A. and shared some of his experiences at his Bishop training courses and in different Dioceses. The main topical subject was to discuss

ardently the future development of Taiwan Diocese. Although it was still an unclear picture in the end of session, the discussion challenged us to think more deeply of our evangelism in this context.

The second part, the lecture, was the very richness of this Retreat. Rev. Witcher referred to Pastoral Care as including four types of ministry: healing, sustaining, guiding, and reconciling. Throughout, he always mentioned that the content, which he was sharing, was already familiar to clergy. He really led the clergy to reflect on their regular pastoral work and to renew it.

In their busy life in church work, the Diocesan Retreat is somehow important to clergy. They are forced to escape from daily work and to spend time with Jesus Christ. In Retreat, no matter what was taking place in business session, in lecture, or even in break, they could discuss business and examine the experience of the past. They could likewise share the church vision and encourage one another. Therefore, they may find some additional good, important, and useful aspect in their pastoral work, or they may find an arm which could hold them in the hard conditions. It may help them to find and answer the calling from God, and then keep going on the pilgrimage in their spiritual life.



THIS LENTEN SEASON - AND ALWAYS...

HAVE MERCY ON ME, O GOD,
ACCORDING TO YOUR LOVING KINDNESS;
IN YOUR GREAT COMPASSION
BLOT OUT MY OFFENCES.

WASH ME THROUGH AND THROUGH
FROM MY WICKEDNESS
AND CLEANSE ME FROM MY SIN.

PSALM 51

International Congregations/Christians Abroad

Joining the group two days into the week-long event in Taipei was no hardship for me, the new boy on the block, only fourteen weeks into my stay in Taiwan. The thirty member group comprised pastors (and spouses) of international churches in South-east Asia, convened under the auspices of the above-named umbrella organization.

The clergy came from various Protestant Christian denominations and Western nations and were serving congregations in Bangkok, Hong Kong, Kobe, Kuala Lumpur, Manila, Taipei, and Tokyo.

Besides daily worship and small mutual support prayer groups, there were workshops and plenary sessions on topics such as:-

- What does it mean to be an expatriate clergy ministering in a culture, language and prevailing faith context wherein we are a minority, and our congregations consist largely of transient expatriates?
- How can we make "community" happen in such transient congregations?
- How can we affirm the "non-white" members of our churches who, may be excluded from the inner circle of lay leadership?
- How can we encourage faithful worship patterns - and raise up leaders - in expatriates who will be in-country for only two years?

The conference participants waited on God for a fresh vision, and renewal in the grace of God's unconditional, inclusive and transforming love.

We visited two centers of Christian witness and work in Taipei. First was the studios of Overseas Radio and Television, the inspiration of Doris Brougham. Advertising revenues from its three English-language-teaching magazines fund its television programs, and all its English-language-teaching initiatives are overtly, but not obnoxiously, used to spread the Christian gospel. The other was Church of the Good Shepherd, at which I serve as English Chaplain. Bishop John Chien and the rector, the Reverend Elizabeth Wei, shared something of the history and present ministry of this bi-lingual congregation. We also had fun! We visited local beauty spots, retail outlets and restaurants. We were treated to a fabulous meal by a member of Taipei International Church in her large apartment, and united and nourished in a communion service in the apartment of the pastor of that church.

Next February, the conference will be in Kuala Lumpur. Valerie and I will be there!

Graham Witcher +

Taize Time

Young people of the Diocese of Taiwan will be traveling to France this summer to experience a young adult Taizé pilgrimage with other 17 to 29 year olds from all over the world.

They will be leaving August 1 and will return to Taiwan August 15. The cost will be NT\$54,000.

Contact Julia Lin at the Diocesan Office for additional information.

In the days of Jesus, young people who wanted to make progress in their spiritual life were in the habit of leaving their own homes to go and live with a teacher.

There they would study the Scriptures and learn prayers and rites by practicing them.

From Letter From Total Newsletter, August 1999

Respecting Ancestors

See photograph
on page 7

In 1993, under direction from Bishop John Chien and the Standing Committee of the Taiwan Episcopal Church, an ad hoc committee of diocesan clergy and lay persons developed A Liturgy for the Holy Eucharist and for Expressing Respect for the Ancestors. Since that time, this service has been celebrated in Episcopal Churches throughout Taiwan annually on the Sunday closest to the lunar new year. In their preface to the draft version of the service translators Charles B. Jones and Elizabeth Wei stated the purpose of the liturgy was to "...provide a means, within the framework of Christian worship, for Chinese Christians to express their gratitude and reverence toward their deceased ancestors."

The liturgy as it is celebrated today is understood by those in the Taiwan Episcopal church to be an expression of the important traditional Chinese practice of acknowledging, with gratitude and reverence, the core value of filial piety. It is seen as vital in enabling Christians raised within the Chinese system of values to reconcile their connections to their family and their devotion to their faith. It is also an example of a means by which Christianity can successfully be made part of a non-Western culture without losing its central belief in the saving grace of God's love expressed through his son, Jesus Christ.

During the service's Collect for the Day, the congregation thanks God for having "...continued the acts of creation, salvation and renewal between previous generations and ourselves." In the same collect the congregation recognizes their ancestors "...respected heaven and honored the earth, exerting themselves constantly to fulfill their proper roles." Finally, the congregation prays that God will "...enable us to understand more and more the significance of life, continue the work of creation begun in them, bring to completion the work you have given us to do, and return the glory to You."

The photograph on page 7 shows the side altar at the Church of the Good Shepherd, Taipei, set up as directed in the service rubrics.

Dedication of Green Pastures

by Graham Witcher

In November 2000, Church of the Good Shepherd, Taipei, bought a basement and ground floor property one hundred yards from the church for the use of neighborhood youth and seniors. Professional contractors engaged by the Chinese congregation and a volunteer team of Boy Scouts, recruited by a member of the English congregation, remodeled the basement room for youth activities.

The center was named "Green Pastures" in the dedication ceremony, conducted by Bishop John Chien on February 14 2001. The name relies on the imagery of Psalm 23 as well as witnesses to the neighborhood's recent past as rice paddy fields. The purpose and hope of Good Shepherd Church is that the center will become a community of safety and nourishment for those it serves.

In addition to Bishop Chien, those present at the dedication included representatives from Taipei City Council, the director of geriatric services at a nearby hospi-

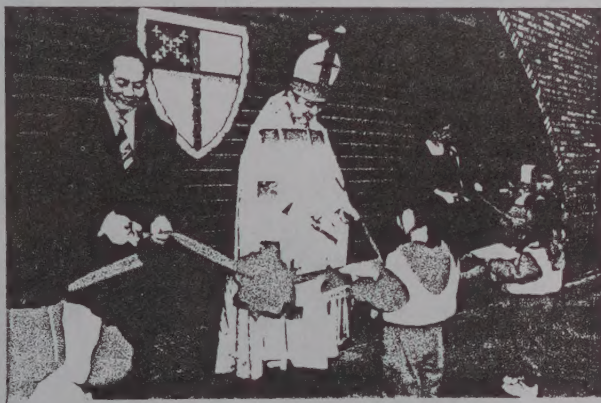
tal, and the coordinator of senior services for the neighborhood of Shihlin. The clergy of Good Shepherd were joined by seniors from the congregation, and others served by ex-

isting parish programs.

Expanded program offerings will be a boon to parish social workers, enabling them to refer seniors to such opportunities as classes in English, music, science, crafts; a book-reading circle, and a

lending library. Meantime, on the lower level, the youth group will be rehearsing for their music ministry in and beyond the church, and playing pool or ping-pong. Recently, the Church of the Good Shepherd has hired music teachers (for keyboard, guitar, bass and percussion),

and encouraged young members of the English congregation to join their Chinese counterparts for weekly lessons and rehearsals.



A young church member receives guidance as he expresses respect for his ancestors

Story on page 6

Photograph by Steven Schaufele



臺灣聖公會

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Diocese of Taiwan

The Rt. Rev.
John C.T. Chien,
Bishop

Bridges, Part 2

by Graham Witcher,

Let us, as Christians, claim our historic position as Pontiffs, a word derived from the Latin "pontifex", or "bridge".

A bridge spans and passes over a road, river, or other obstacle. Those using a bridge do not want to travel along the route crossed by the bridge, but to continue at right angles to it. Our life in Christ will often run counter to the well-defined and well-traveled pathway, especially when it comes to beliefs, values and priorities for the stewardship of time, treasure and talent.

A bridge is also a platform running across the deck of a ship from which the vessel is piloted and navigated. From it both the destination and the safest route can be determined and chosen. Our life in Christ is guided by the One on the bridge, and we are wise to trust and obey His direc-

tions for a purposeful voyage and safe harbor.

A bridge enables two-way traffic between the hemispheres of the brain. The two halves of the brain need to be mutually engaged for balanced living. In Christ we have the supreme example of balanced living, equal love of God, neighbor and self. Our life is united with Christ through baptismal regeneration and eucharistic living.

A bridge also connects or reduces the distance between estranged parties. And the whole of the Christ event is precisely that kind of bridge building, reconciling divinity and humanity in himself - and enabling humankind to participate in the benefits, personal and corporate, of that reconciliation.